

would tend to deepen the feeling of unity in the church. The examination would be the best test of the work done, and would tend to give greater confidence in all the colleges. The diploma given to graduates would represent the same standard in every part of the church. Professors would be protected from all charges of partiality. They would also be freed from the unpleasant task of refusing diplomas to students who might in many ways be worthy of consideration but who had not attained the standard. Each college, besides, would be likely to hold more largely the students who belonged to her constituency. The time will never come when this will be completely realized nor would it be well that it should. This course would also imply that the same work would be required for the degree of B. D. No student could hope to obtain this degree more easily in one college than in another. This would enable the colleges to set a higher standard for the degree. The degree would be more valued and more students would be anxious to work for it.

Another and one of the chief advantages of this system would be that the church would be in a position to give better opportunities to her students. Two or three scholarships might be offered every year to enable the students who stood highest to prosecute their studies abroad. From this class we could hope to draw men to fill our theological chairs and other important positions. No one can deny that, other things being equal, it is best that these positions should be filled by men whose life-long sympathies and interests are in this country. A unifying of the work done in our seminaries is not visionary. A plan somewhat similar to that suggested above could easily be adopted and its adoption would promote the best interests of the Church and College.